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NIBINAMIK FIRST NATION SUFFERS DEVASTATING LOSS

I was saddened recently when I heard the news of a passenger plane crash near the community of Nibinamik First Nation in northwestern Ontario. I am familiar with this community and I know that the local leadership works hard to build a good place for their people to live in. They have created and developed positive programs in many areas to help their local members.

Flying is the only way to get in and out of a remote First Nation community. In the winter time, many communities have winter roads to be able to visit other nearby communities or gain access to highway systems to the outside world. However, travelling by passenger plane is the easiest and most efficient way to visit southern towns and cities. Regular flights arrive and depart from remote Native communities all across northern Ontario on a daily basis. During the winter time, these flights also have to fly in harsh cold weather and in blowing snowstorms. There are thousands of flights that take off and land in these communities every year. Sometimes I wonder why there are not more accidents taking place.

In an isolated Native community, the airplane is the lifeline to the rest of the world. In my own home community of Attawapiskat, the airport was the centre of activity for my friends and I when we were young boys. After school, we raced to the airport to see the plane arrive. We watched as local passengers or sometimes strangers stepped off the plane. We wished that we were one of the lucky few boarding the flight for a trip south.

When I was seven I broke my leg and had to fly to Moose Factory to receive treatment. This was my first flight. It was difficult and I was transported on a stretcher without being able to see out a passenger window. Still I was

thrilled to be in the air. My first healthy experience as a passenger took place when I was 10. My sister Janie and I went on a short holiday to Fort Albany First Nation, just a 20-minute flight south of Attawapiskat. I had watched many flights leave our community and always wondered what it was like to be one of the passengers. Finally the big day arrived and I was not disappointed. I was awestruck at the opportunity to take a regular flight and watch the world from a bird's eye view out the window. Later on when I attended high school in Timmins and then in North Bay, flying became a regular experience that I grew accustomed to.

Aircraft accidents happen from time to time and I don't react much when I read about them in newspapers or watch news items on television. However, when it hits close to home I am shocked. I understood what it meant to lose seven individuals from a remote community. It is very devastating for a small First Nation to lose any of its members. Everyone is so connected. People in the community grow up with each other and most tend to stay in town so there is a closeness that binds us together. We have a history of living on the land in harsh conditions so we must depend on each other for survival. This closeness has stayed with us over the centuries.

When someone dies in a small, remote First Nation community it affects everyone and the void is never really filled. When a tragedy occurs that takes seven people from a close knit community it is very difficult to deal with. My prayers and condolences go out to the First Nation and to the families of the seven community members and the pilot who died in this tragedy. I know that Nibinamik is a vibrant and strong community that will heal in time from this loss.

By Xavier Kataquapit

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ON THE COVER

**Premier Charest
in Waskaganish**

*Photo: Neil Diamond
Design: Mona Laviolette*

WEATHER OR NOT

We, as Canadians (iens), view bad weather with the usual yawns of disappointment when near white-out conditions prevail only for a day or two. The average temperature hovers usually around zero on a brisk October morning and creeps up to about five degrees or so by noon hour. I am saying this because the news of the past week has been Hurricane Isabel. Now, Americans do tend to have the occasional strong wind or two and tornados do rip the average trailer park to shreds, costing countless thousands of dollars of damages per individual, but in Canada, bad weather is the norm.

When good weather approaches and lasts more than a day or two, that's when the highs and lows of the fronts and troughs hit the news. Yes, we Canadians are proud of our lousy weather. It's sort of like Londoners and their fog. As I switched from one channel to another on television, skipping from news story to news story, I was slightly amused with the unfortunate news/weather reporters. For some odd reason, each major network seemed to be competing and showing off the stamina of their reporters, all clad in wet storm weather clothing, standing at an angle, either into the wind (for the strong ones) or with the wind (for the not so strong ones). One reporter I saw actually was buffeted around (rather bravely I must add) in the high winds of Isabel, but from a technical viewpoint, the sound was excellent and nary a wind gust was broadcast audibly. Now that the weather has tamed somewhat, everyone is back indoors calling the weather from the safety of the desk. Go figure.

In the north, bad weather is a way of life and like I said earlier, nice weather is

worth talking and getting all excited about. It's those days when the tan lines actually reach past your wrist and neck and perspiration is actually a nice added touch.

I happen to be a maven for weather watching and actually know someone who survived a trailer park tornado disaster in Alberta. I tune into the weather network on a regular basis instead of looking out the window. I like to forecast using tried and true methods of aching bones for cold weather, straight hair that curls just before it rains, the number of people complaining about the humidity, the way the mosquitoes tend to bite just before a thunderstorm and just how thirsty I get at happy hour.

Many years ago, in a rescue mission in the high arctic, a combined rescue unit of Americans and Canadians were circling in a Hercules over the last site known to be the whereabouts of a crashed aircraft. The intense blizzard conditions and zero-zero visibility made the American unit, who happened to be equipped with the latest survival technology and gear, decide not to endanger the lives of the rescue unit. Meanwhile, the local team, clad in the usual gear of bright orange, merrily and bravely jumped out the aircraft, to disappear instantly in the raging storm. "Are they crazy?" asked the American to the commander of the search and rescue effort.

"No, he's Canadian," replied the unit commander, and then he jumped out of the plane. At that moment, I felt this incredible surge of pride just knowing that I am Canadian. Yes, the beer commercials are for real and so are we.

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PHOTOGRAPHY
Neil Diamond, Danielle Valade

GRAPHIC DESIGNER
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W. Nicholls, Mona Lavolette

ADMINISTRATIVE ASSISTANT
Danielle Valade

THANKS TO: Air Creebec

WHERE TO REACH US:

POSTMASTER:
5505 ST-LAURENT, #3018
MONTREAL, QC., H2T 1S6

PLEASE ADDRESS CORRESPONDENCE TO:
THE NATION PRODUCTION OFFICE
5647 PARC AVE. P.O. Box 48036
MONTREAL, CANADA H2V 4S8

EDITORIAL & ADS
TEL.: 514-272-3077, FAX: 514-278-9914

ADS- VAL D'OR-CHIBOUGAMAU REGION
TEL.: 514-285-8986

THE NATION HEAD OFFICE
P.O. Box 151, CHISASIBI, QC. J0M 1E0

E-MAIL ADDRESS:
Editorial: nation@beesum.ca
Ads: sales@beesum-communications.com
Classifieds:
beesum@beesum-communications.com
Web: www.beesum-communications.com

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The Nation

WAPACHEE WINS SEAT AT CRA

NEWS

PHOTOS BY NEIL DIAMOND



Bertie Wapachee, the former chairman of the Cree Health Board (CHB), has been elected to the Grand Council of the Crees/Cree Regional Authority (CRA) for a two-year term as the representative for Nemaska.

Wapachee goes from being the head of the CHB and making all the important health decisions, to "being a part of a special group the makes decisions on Nemaska's behalf."

After having his position "suspended" by the board of directors of the CHB, the board elected Charles Bobbish as acting chair. Wapachee asked himself, was this really a suspension of the position, or an easy way to let him go? Either way, he now finds himself elected to a position which happens to be a part of the Grand Council. The same Grand Council that Wapachee knocked heads with over the Paix des Braves agreement.

He feels that it could have been handled much differently. "I disagree with the way it (the firing) was handled, the approach that was taken, and the amount of time that it took to get some answers. I wish it could have been done more face to face."

But Wapachee feels it's time to move on. "I also don't want to waste their time talking about me when they've got better things to do. They've got services to run and to provide for the people, and I feel that's more important than arguing or debating. They made the decision they felt they had to make at that time. I have no hard feelings towards anybody, four years is a good time," he said.

Nonetheless, Wapachee thinks Cree political culture should evolve to include more openness and transparency.

"If you have something to say, you (should be able to) say it. No matter what position you have or how high

your horse is. It's that freedom that we keep, and I don't want anyone to take that away from me," said Wapachee.

Now, however, he just wants to move on with his life. "I had my own personal stuff going on. My grandfather passed on, and everything hit all at once, and I felt I needed a new start somewhere. So when I was nominated (for the CRA), I gladly accepted."

Recently on a CBC North talk show, Wapachee's situation was the topic of discussion and one of the people interviewed about his situation was Diane Reid, the CRA representative at the CHB.

She said that Wapachee was forced out because he made decisions without consulting the board or following protocol. She also added that it had nothing to do with his position on the Paix des Braves. Specifically, Reid said Wapachee had unilaterally dismissed some consultants without consulting the board.

Wapachee replied the next day on CBC that he had talked with senior managers and the consultants. Everyone agreed that there wasn't any work for them to do at the moment and the consultants were let go until there was more work.

Wapachee emphasized that any decisions were made with the full knowledge of the board, and that Reid's information was incorrect. "Everything she said, that was the information she had, and knowing Diane whatever she knows of any situation, that's what she'll say," he remarked.

But Wapachee still believes that his position on the Paix des Braves lead to his ouster at the health board, telling the CBC he had been warned by a major Cree politician to watch what he was saying. "As soon as the agreement was signed, I was told not long after that that there'd be repercussions. If this is it, then I guess they meant it."

By Steve Bonspiel

Airplane crash claims 8, including deputy chief

A Native community in Northern Ontario lost its deputy chief and three other officials after a tragic plane crash Sept. 11.

Seven people from Summer Beaver and the pilot were killed when an 11-seat Cessna Grand Caravan owned by Wasaya Airways crashed near the community. Robert Sirianni, captain of CFB Trenton's search-and-rescue crew, said thunderstorms may have been a factor in the tragedy.

The band's deputy chief, chief negotiator, two councillors, another man, a woman, her grandson and the pilot were killed. All but the youngest had been in Thunder Bay that day for tribal council meetings. Of the reserve's band council, only the chief and one councillor remain.

"What makes it so tragic is they've lost their leaders plus their key band staff, and that's where they'll need a lot of help," Nishnawbe-Aski Nation Grand Chief Stan Beardy said.

Eric Kudaka, a spokesman for Wasaya Airways, which is owned by eight First Nations communities in Ontario, said the airline contacted the families of the dead. A team from Wasaya ferried as many as 500 people into the shell-shocked community of about 350, said John Beardy, a company spokesman.

Aboriginal logging rights upheld

In a landmark logging decision, the New Brunswick Court of Appeal has ruled in favor of a Mi'kmaq man, Joshua Bernard.

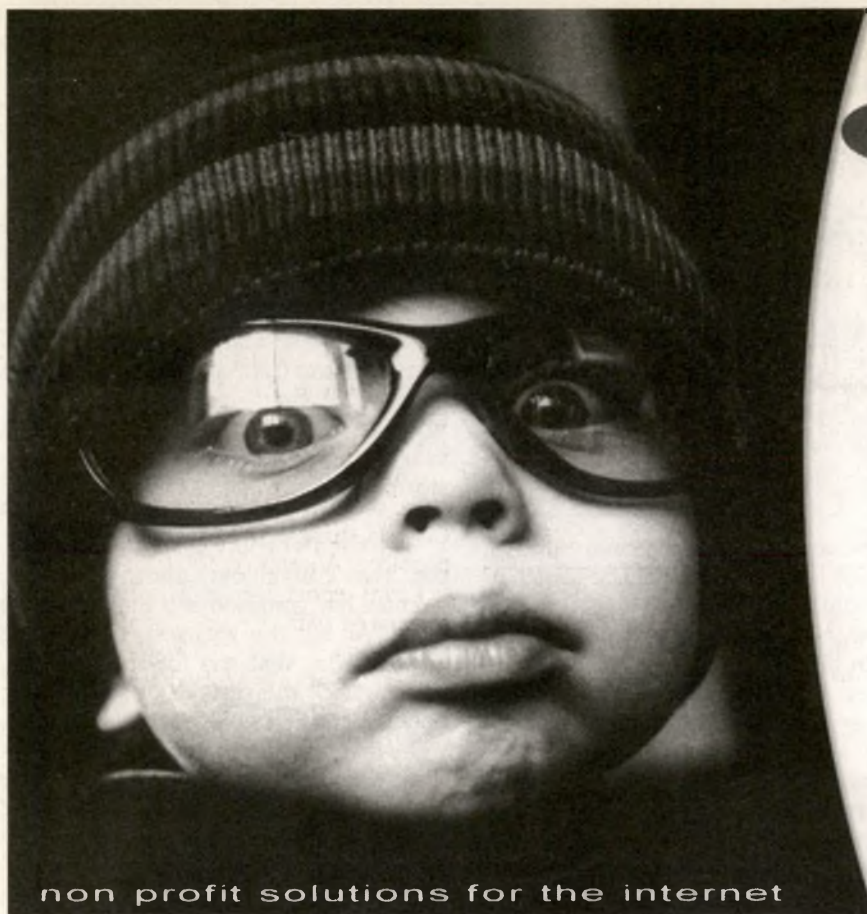
The court ruled that Bernard, from Eel Ground Reserve near Miramichi, N.B., has a treaty right to harvest and sell trees growing on Crown lands that were historically occupied by native people in that area.

The decision could have major ramifications for Canada's forestry industry, and is expected to be appealed to the Supreme Court of Canada.

This ruling comes on the heels of the Donald Marshall case four years ago, where it was ruled that the Mi'kmaq have inherent rights pertaining to fishing as well.

The Bernard case began in 2000, when he was convicted of illegal possession of 23 spruce logs harvested from Crown land not far from his reserve.

The importance of the case led the province of Nova Scotia to join in the fight against Bernard.



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WILDLIFE OFFICERS GRADUATE

The first group of Wildlife Conservation Officers for the Cree nation have successfully completed their one-year program and are looking forward to being stationed in all nine Cree communities. Of the 10 students who graduated last week, eight are of Cree ancestry, one is Naskapi and one is non-native.

The funding for the program came under the Peace of the Brave and Section 28 of the James Bay and Northern Quebec Agreement. The training and hiring of Cree Conservation officers is seen as vital to the fulfillment of the new agreement where it concerns the exploitation, development and management of the natural resources in the James Bay region.

The dictionary says conserve means "to keep something in its original form and protect it from harm, loss or change." As with most things, the reality of conservation is more complicated than a definition.

Conserving natural resources means balancing the environment and the interests of the many stakeholders—governments, the general public, Aboriginal groups, environmental advocacy groups and resource exploitation companies such as mining, forestry and oil. It means regulating and controlling activity to protect the natural resources for the use and enjoyment of future generations. It also means enforcing the general and provincial regulations established for the protection of fish, wildlife and other natural resources and collecting and relaying information on resource management. The new Cree conservation/protection officers have their work cut out for them.

Throughout the year, the students completed culturally sensitive training as well as a hands-on internship that lasted two months. The Cree Human Resources Department was working in conjunction with the Duchesney Institute near Quebec City to ensure that Cree beliefs, culture and values were not lost in the curriculum. Bella Loon, the administrative assistant at the CHR, gave an example of the disposing of dead animals, which wildlife officers are supposed to discard. For the Cree, however, that would be a waste of food.

The CHR was also involved in the recruitment of the students and the graduation ceremony. Held September 18 in Saint Catherine-de-la-Jacques Cartier, south east of Quebec City, it was quite a welcome happening. Chiefs and representatives from all 9 communities were present, including Chief Ted Moses, Vice Chief Paul Gull, and Naskapi Chief Elijah Einish. Also present were members of the Cree Regional Authority, the Cree School Board and the Minister of Parks and Wildlife Pierre Corbeil. This is only the first group in what could be many. The second group of would be Wildlife Protection Officers is ready to begin their yearlong training October 2.

The graduates are as follows: Benny Blacksmith from Ouje Bougoumou, Peter Longchap from Waswanipi, Adario Masty from Waswanipi, Samuel Moses from Eastmain, Roger Pepabano from Chisasibi, William P. Shecapio from Mistissini, Gordon Snowboy from Chisasibi, and Samuel Trapper from Mistissini, Frédéric Le Ber, and Jeremy Derek Einish from Naskapi.

By ts

Survey says: Natives in poor health

It won't come as a surprise, but the just-released Aboriginal Peoples Survey confirms it: the health of Natives in Canada is poor. Stricken with arthritis and diabetes at rates double the national average, aboriginal adults in Canada were twice as likely as those in the rest of the country to rank their health as below average in this new study.

Almost half of the off-reserve aboriginal Canadians surveyed in the Statistics Canada study reported a chronic health problem. Among adults, for example, 19 per cent reported arthritis or rheumatism, compared with 11 per cent for the total population.

But for aboriginal youth, the news is better: According to the study, 69 per cent of those under 25 rated their health as very good or excellent—on par with their peers in the rest of the population. But the survey suggested that health tends to decline more quickly for adult natives as they age when compared to Canadians overall.

And the findings were most grim for older aboriginal women, who are also often the poorest: 41 per cent of those between 55 and 64 rated their health as poor or fair, compared with 19 per cent of other Canadian women in the same age group.

About 700,000 natives live off-reserve, mostly in urban areas, according to the census, accounting for 70 per cent of Canada's total aboriginal population. The study was based on interviews with 117,000 Native Indians, Métis and Inuit, and compared results and similar findings in 1996. While it reported some progress on reducing the school dropout rate and in improving crowded living conditions, the advances made did not go far in closing the gap between the aboriginal population and the Canadian norm.

One-quarter of aboriginal children under the age of 15, and particularly those in the North, live in crowded conditions, which is defined as more than one person per room. That's twice the rate of other Canadian children, the study said. Aboriginal people were also more likely to report that their homes needed major repairs, and, largely in Northern locations, that their water supply had been contaminated in the past year.

In the past five years, the number of natives between the ages of 20 and 24 without a high school diploma dropped to 48 per cent from 52—but it was still almost double the figure at the national level. At

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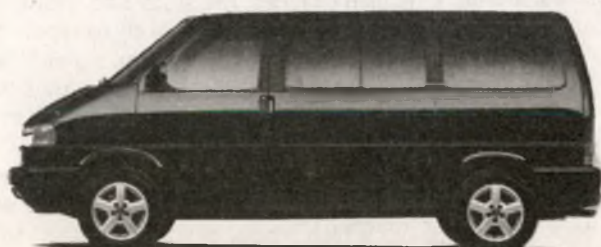
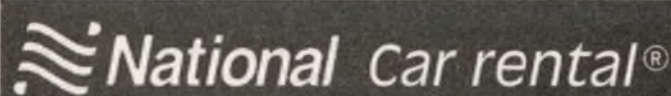
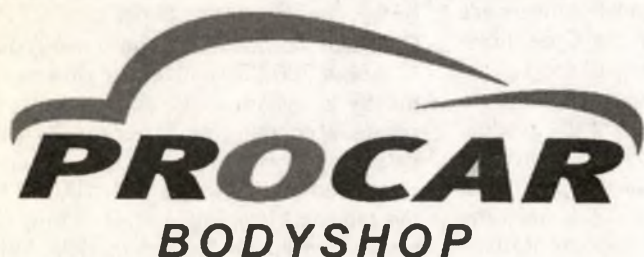
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On behalf of Chief Robert Weistche, Council and the Waskaganish First Nation:

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the same time, the number of aboriginal people — Métis, Inuit and Indians living off-reserve — who have completed a postsecondary level of studies had increased to 39 per cent, but was still lower than the general population.

The study reported a steady decline in the use of aboriginal languages. While most off-reserve natives said their language was important to them, the ability to converse in their traditional tongue dropped to 16 per cent in 2001 from 20 per cent. The Inuit, many of whom are taught by aboriginal teachers, were by far the most likely to be fluent in their native language, with 82 per cent able to converse in Inuktitut.

Natives take forestry demands international

Indigenous peoples from around the world are demanding that governments and industry stop the exploitation of forests without their consent.

In a recommendation tabled last week before the 4,000 delegates from 140 countries attending the United-Nations-sponsored World Forestry Congress in Quebec City, indigenous groups called for native participation in defining forest policies and ensuring them a role in the management of natural resources.

Dozens of indigenous groups from 34 countries on every continent were in Quebec City to argue their case before the congress, which is meeting for the first time in Canada.

The recommendation, which has met some resistance at the meetings from governments and representatives of the forest industry, calls for the "need to recognize, respect and promote the rights of Indigenous Peoples in relation to forest planning and management," arguing that it would be a major step toward "equitable, socially beneficial and environmentally acceptable management of the world forest resources."

"Enough is enough," said Ghislain Picard, regional chief of the Assembly of First Nations of Quebec and Labrador. "The time for declarations is over. It is time for action and indigenous peoples to really contribute to the development of forest resources."

With 10 per cent of the world's forest, Canada is one of the largest forest-producing nations in the world, but it has failed to set an example in dealing with native communities, said Harry Bombay, executive director of the National Aboriginal Forestry Association.

The system in Canada of allocating large tracts of land for harvesting wood fails to

address the needs of native people, he said. "We know that in other countries, there is greater emphasis on community control of forests."

Earlier in the week, the Indigenous Peoples' Forum adopted the Wendake Action Plan, which calls into question the role played by the United Nations, the World Trade Organization, the World Bank and other powerful international organizations in enforcing what it calls the inherent right of natives to participate in the harvesting and management of the forest resources.

Church sex abuse: two solitudes

It might not be polite to notice, but it's hard to ignore.

The Ontario Superior Court award of \$1.5 million to a non-native man from Sault Ste-Marie on Sept. 16 is no doubt justified when one reads of the horrific sexual abuse he endured as a boy.

The unnamed victim was terrorized and drugged by a manipulative priest, Father Thomas O'Dell, into submitting to a series of humiliating sex acts, including sodomy with a crucifix.

The damages against the Sault Ste. Marie Catholic diocese are the highest ever awarded in Canada for sexual abuse at the hands of a priest.

They're also far higher than most native victims of similar abuse have won in Canadian courts. Awards have averaged \$100,000.

Meanwhile, the federal government has offered an average of \$20,000 for the 1,200 residential school claims against the Anglican Church. Once again, far lower than the average of \$153,000 (US) recently awarded to 552 former members of the Boston Catholic diocese.

If you're into numerology, there appears to be a pretty clear message here. Some people's suffering is worth more than others'. That message certainly is impolite. And it shouldn't be ignored.

New opportunities provided for Natives in Prison

The Government of Canada and the Waseskun Healing Centre have reinforced their joint commitment to building safe communities by signing the Corrections and Conditional Release Act Section 81 Agreement.

The agreement states that there will be more of a possibility for inmates in minimum security to serve out their sentence at the Waseskun Healing Centre as opposed to a jail cell.

With a total of 34 beds, 23 of which are reserved for offenders under federal jurisdiction, the Centre serves a male clientele from Quebec, Manitoba, Ontario, and the Atlantic provinces.

The programs offered at the Centre are based on principles of traditional Aboriginal holistic healing. They adhere to traditional Aboriginal spirituality, history and values.

The Waseskun Healing Centre is the eighth Aboriginal healing centre in the country for federal offenders and the only one east of Manitoba.

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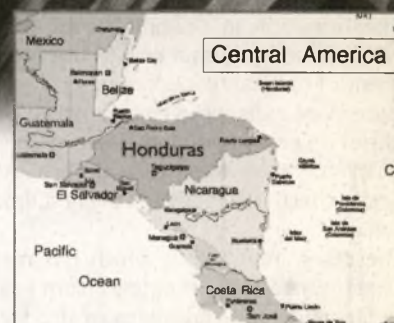
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Honduras: the undiscovered country



Part 2 of 2

This is a continuation from last week of our CIDA-funded focus on Indigenous eco tourism in Honduras.

The Lodge at Pico Bonito

The Lodge at Pico Bonito has only been in operation a short time, but is already listed as one of the "small luxury hotels of the world."

Their butterfly farm, Honduras' second, was constructed in collaboration with Roberto Gallardo, and other peace-corps volunteers. It is located about a half kilometre from the main greeting cabin, and is home to 40 species of butterflies.

There are three main components to this butterfly farm:

- 1) The nursery is where the host plants of the butterflies are grown; these are the plants that the larvae eat. A healthy and abundant nursery is crucial to the farm as the plants that are grown here dictate what species and quantity of butterflies can be raised.
- 2) The larvae house is where the majority of daily

Steve Bonspiel recently traveled to Honduras to study indigenous economic initiatives, eco-tourism projects in particular.

Produced with the support of the Government of Canada through the Canadian International Development Agency (CIDA)

activities take place. Host plants in the butterfly house and enclosed nursery are checked for eggs daily. These eggs are then brought in a plastic container to the larvae house. After hatching, the larvae go through a few different steps before they become full-fledged butterfly. First they're placed on their respective host plant. They are then placed with the plant in a cage where it begins to eat and grow. It takes between two to nine weeks to grow, depending on the species. Some butterflies grow up to six inches long.

- 3) The third component is the actual butterfly house. The butterflies will stay in the house for two to six weeks, depending on the species. This is the area where the butterflies feed, mate, and lay eggs.

The Lodge is nestled deep in the Nombre de Dios (Name of God) mountains.

The Bay Islands

Located just off the coast of La Ceiba, Honduras are three tracts of land called the Bay Islands. These islands include Utila, Roatan, and Guanaja, with Roatan being the largest.



People can learn about the Bay islands history as well as participate in leisure activities such as scuba diving, snorkeling, kayaking, and fishing.

The islands have a bloody history. Pirates once ruled over them and Britain and Spain fought over the Islands many times during the 18th century. The original inhabitants were the Paya Indians, who appear to have vanished. Christopher Columbus "discovered" these Islands in 1502. Britain eventually gained control of the Islands, and in 1859, ceded them to Honduras.

The resulting language of the Honduran cultural melting pot known as the Bay Islands sounds like a mix between Creole, English, assorted African languages, and a dash of

local flair. It is quite interesting to hear, yet hard to understand at times.

Tourists come for the ambience of the islands, as well as the world-renowned scuba diving, which is said to be the cheapest place (especially Utila) to scuba dive in the world. They often end up staying longer than expected because the sheer beauty of the islands is not so easy to walk away from.



Amazingly, it wasn't until June 2003, that the Islands finally gained electricity 24 hours a day!

La Ceiba – the Garifuna people

One of the larger cities in Honduras is a place called La Ceiba. Small by North American standards, it is the point of departure that is closest by boat to Utila, Bay Islands. The journey takes about an hour and 15 minutes.



The languages spoken in La Ceiba are somewhat different from those in the Bay Islands. The people speak more Spanish than English, and there are also people called the Garifuna. Similar to the Mosquito Coast, these people originated from African slaves who were

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The Commission scolaire de la Baie-James, is proud to be a Cree School Board's partner and participate at the education and training for the First Nations living in Northern Quebec.

Plusieurs formations ont déjà été dispensées :

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- ▶ Tenue de livres à Chibougamou
- ▶ Boucherie à Mistissini
- ▶ Secourisme à Mistissini
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- ▶ Mécanique de véhicules légers à Waskaganish
- ▶ Menuiserie-Charpenterie à Waswanipi

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- ▶ Truck driving in Chibougamou
- ▶ Automobile mechanics in Wemindji
- ▶ Light vehicles mechanics in Waskaganish
- ▶ Carpentry in Waswanipi

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marooned from British ships passing through Honduras.

The newly freed slaves then made their way to La Ceiba, and other towns and cities nearby, and instead of mixing with the local population like on the Mosquito coast, they retained a large part of their culture, language, and heritage, and avoided being assimilated by their Spanish hosts. Although they are not considered native to these parts, they have been here for over 150



years, and are considered a vital part of Honduran society.

Canadians play a significant role in developing Honduran society and in particular helping the Garifuna people. One of these ways is through an organization called C.A.U.S.E Canada, which stands for Christian Aid for Under-Assisted Societies Everywhere.



C.A.U.S.E is a Christian non-profit, non-governmental organization (NGO) that was founded in 1984. Since that time, they have focused their work in relief and development in three particularly under-assisted regions of the world: West Africa, Central America, and most recently, Central Asia.

They are involved in Central American projects in

Guatemala and Honduras, and are committed to helping people in areas of the developing world that are under-assisted by the international development community.

They hope to help the Garifuna carry out self-improvement projects that enhance their social and economic well being over the long-term, while encouraging them to establish and strengthen their own local development organizations and achieve self-reliant development goals.

C.A.U.S.E Canada receives funding from a variety of public and private institutions and foundations. The organization's largest donor is the Canadian International Development Agency (CIDA).

C.A.U.S.E is currently supporting a coconut palm reforestation pilot project on the northern coast of Honduras. They are working directly with local NGO's and community members to replant more than 21,000 coconut seeds over the next three years.

The Garifuna people inhabit the Caribbean coast from Belize to Nicaragua and are culturally and economically dependent on coconuts for their survival. The rapid destruction of the coconut trees from lethal yellowing disease, a sickness spread by a small plant-hopper which leaves trees without any leaves or fruit (looking much like a telephone pole), has severely hurt Honduras' Garifuna population.



The project seeks to combat lethal yellowing disease and to help save traditional Garifuna cultural practices, recipes, and economic means, through the planting of species of trees that are tolerant to the disease. Unfortunately, there is no known cure for the disease, only methods to control it.

Beesum communications, and The Nation magazine would like to thank the Canadian International Development Agency (CIDA) for their support in making this project a reality. Without them, this story would not have been possible.

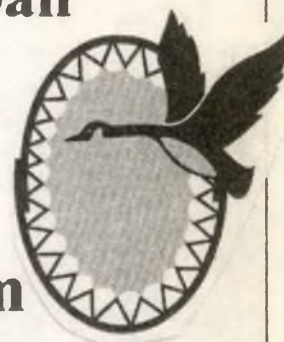
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All Smiles in the 'Skag

by
Neil Diamond

What a difference a decade can bring.

That's how long it's been since the Grand Council/CRA Annual General Assembly was last held in Waskaganish. That was also the year The Nation first covered the event for its inaugural issue. According to the story that appeared in the magazine, Grand Chief Matthew Coon Come considered it "the best general assembly he was ever at." I wonder what Coon Come would have thought of version 29 had he bothered to attend.



There were questions whether the assembly would be held in Waskaganish at all, after it had been postponed due to the untimely death of Ted Moses' son. The reason being Waskaganish didn't have enough room for the visitors but maybe Mistissini did. Then someone asked if there was guarantee of enough security.

Security was embarrassingly high this time around. The championship firefighting team of Waskaganish had sentries guarding all four entrances to the gymnasium. What if there had been a fire? The Waskaganish police force was, for some reason, out in force in the play area overlooking the assembly hall. And then there was the squad of four SQ officers from nearby Matagami. So, a very rough estimate counting the other security that arrived for and with Premier Jean Charest, close to 40! Or one cop for every three delegates.

Paranoia begets paranoia, I think. I felt like I was under surveillance when I walked into the meeting and I hadn't had anything stronger to smoke than Benson & Hedges. Several delegates and guests also said they felt like they were being tailed.

What was the reason for all this paranoia? Could it be that it was nearing the anniversary of 9/11? Could it be that they were expecting a replay of the Paix des Braves signing fiasco? Of course the reason they would probably give is that the premier was com-

ing to visit for only the third time in Waskaganish history.

Not many seemed to know when, or if Charest was coming at all. Deputy Chief Paul Gull said Charest had cancelled because of planned protests. Apparently he had been joking because the next day Grand Chief Moses asked the assembly "not to do anything" that would jeopardize his "bringing more for the Crees" when the premier arrived. He did not elaborate on what he meant by "anything" or "more."

But we weren't the only ones left clueless. When asked whom they were waiting for with their welcome banners, one school kid said, "the police."

Finally the man arrived. We could tell because a motorcade with a police vehicle had its lights flashing as it approached the building. Premier Jean Charest and Grand Chief Moses got out to walk among the school kids present to welcome them. By the time Charest made it into the building he had expanded his Cree vocabulary to two words (watchiya and meegwetch), which greatly impressed the gathering.

If anything, Charest's visit was merely a photo-op for the Grand Council and a chance for Quebec to say that, yes, the Paix des Braves is a good deal for us, thank you very much.



Some delegates had grumbled that the Premier's visit would waste valuable time the Crees had to ask questions and discuss issues important to them. As it was, there was no question/answer session scheduled for Cree delegates. But there was a conference for, at the most, four members of the press, not including myself (I didn't bother attending).

The premier did promise, however, 50 housing units for Cree Health Board staff but there was no word on the much-

rumoured "big health deal " and absolutely nothing on the fate of the Great Whale River. But when cornered on his meeting with the Makivik Corporation on Great Whale, he lied and said Great Whale wasn't on the table. Yet. So maybe he wasn't lying when he said he would help save the river.

On his way to the press conference the premier was offered a taste of Waskaganish River smoked whitefish. He seemed to take to the taste but he recoiled and almost brought it all back up when a taste of fried fish roe and intestines was offered.

I was looking back 10 years in the Nation at Alex Roslin's story of a visit from another Liberal, Christos Sirros. The story applies just as well now as it did back then when you replace Sirros' name with Charest.



"He came, he saw, and he left everyone scratching their heads. Charest flew all the way to Waskaganish to deliver a vague speech filled with nice ideas about co-operation and partnership. A typical sentence went like this. 'Both sides have devoted the effort and resources needed to create a climate of trust and establish a solid basis for dialogue and mutual frankness.' But behind the rhetoric were some alarming signals on Great Whale."

Maybe a decade doesn't bring that much difference. That wise man was probably right when he said, "time doesn't change, it's just the names that change."



ANNUAL GENERAL ASSEMBLY

Resolution No.: 2003-08

RE: Treatment of Patients

WHEREAS the rate of diabetes has increased substantially in the Cree communities since 1978;

WHEREAS the control and management of this disease will require a large amount of human and financial resources;
WHEREAS this disease already caused social upheaval such as family separation, isolation and loss of livelihood and culture;
WHEREAS it is a known fact that care and treatment is far more effective when it is administered in the patient's familiar surroundings and with family;

RESOLVED:

THAT the Cree Board of Health and Social Services of James Bay make every effort to provide hemodialysis or other treatment in the home community of patient and not to separate the patients from their community, families, and loved ones;

THAT the MSSQ be directed to provide the necessary funds through the Cree Board of Health and Social Services of James Bay;
THAT the Cree Board of Health and Social Services of James Bay be directed to treat this issue as a priority in its strategic plan.

Proposed by: Chief Robert Weistche

Seconded by: Ashley Iserhoff

Action: CARRIED



ANNUAL GENERAL ASSEMBLY

Resolution No.: 2003-09

RE: Review of the Social Services policies and procedures

WHEREAS the policies and procedures of the Cree Board of Health and Social Services of James Bay related to Social Services required review to reflect cultural values, traditions and customs;
WHEREAS the said review should reflect the grassroots perspective and active participation of community members to deal with the social problems we face at the community level;

BE IT RESOLVED:

THAT the local working groups be established in each community to review and revise social services policies and procedures.

THAT the CBHSSJB and the Local Working Groups review and revise the social services policies & procedures in consultation with the Cree Communities;

Proposed by: Larry House

Seconded by: Edward Georgekish

Action: CARRIED

ANNUAL GENERAL ASSEMBLY

Resolution No.: 2003-10

RE: Establishment of a Cree Language Commission

WHEREAS the people of Eeyou Istchee historically embodied the World View of coexisting with the Earth, and with all life on this planet;

WHEREAS and inherent in the Cree (Eeyou) language was the knowledge, wisdom, and importantly the spiritual teachings;
 WHEREAS traditionally the language and culture was passed down from generation to generation;
 WHEREAS the colonization of the Eeyou has resulted in the disruption of the natural evolution of the Eeyou socio-economic, cultural, linguistic, spiritual development, and so forth;
 WHEREAS the Eeyou has to continue this linguistic and cultural development in the context of the modern world;
 WHEREAS the establishment of a Cree Language Commission is necessary providing a forum to continue such development;

THEREFORE, BE IT RESOLVED:

THAT the CRA/GCCEI, together with other Cree Entities do all that is necessary to establish the Cree Language Commission;
 THAT the CRA/GCCEI together with the other Cree entities set up a Task Force to develop a specific mandate for the Cree Language Commission;

THAT the Kuuhkumich Language Project Coordinating Team be mandated to implement this present decision of the members of the present annual general assembly.

Proposed by: Dennis Georgekish

Seconded by: Robbie Dick Sr.

Action: CARRIED



ANNUAL GENERAL ASSEMBLY

Resolution No.: 2003-11

RE: Political Recognition of the Washaw SIBI Eeyou

WHEREAS the Washaw Sibi Eeyou have recently elected their first Chief and Council;

WHEREAS the Washaw Sibi Eeyou have democratically decided that their Chief and Council will now assume a political role and represent the unique interests of the Washaw Sibi Eeyou within Eeyou Istchee and in all matters involving other governments;

WHEREAS the elected Chief and Council of the Washaw Sibi Eeyou have begun to exercise authority over the traditional territories of the Washaw Sibi Eeyou and wish to bring such territories within Eeyou Istchee;

WHEREAS the Washaw Sibi Eeyou, acting through their Chief and Council, have requested that the Grand Council of the Crees (Eeyou Istchee)/Cree Regional Authority formally express its support for their development and self-determination as a Cree Nation of Eeyou Istchee;

BE IT RESOLVED:

THAT the Grand Council of the Crees (Eeyou Istchee)/Cree Regional Authority recognize the Washaw Sibi Eeyou, represent-

ed by their elected Chief and Council, as a Cree Nation of Eeyou Istchee; and

THAT the Grand Council of the Crees (Eeyou Istchee)/Cree Regional Authority shall support development and self-determination of the Cree Nation of Washaw Sibi;



THAT the Washaw Sibi Eeyou will hold consultations with all the Cree communities to inform them of their position and aspirations.

Proposed by: Sidney Coonishish

Seconded by: John Shecapio Blacksmith

Action: CARRIED with Four (4) Abstentions

ANNUAL GENERAL ASSEMBLY

Resolution No.: 2003-12

RE: Special General Assembly on Social and Cultural Impacts of Development

WHEREAS the Cree Nation has felt the social impact of rapid hydro, forestry and mining development over the past 30 to 50 years;



WHEREAS the Cree Nation culture, way of life, identity and traditions have been altered forever by these developments;

WHEREAS the Cree Nation has attempted to deal with these impacts through its various entities it has established pursuant to the James Bay and Northern Quebec Agreement;

WHEREAS today the Crees are faced with the proposed Rupert River Diversion project;

WHEREAS the Cree Nation needs to deal, discuss and contemplate possible remediation, assess social impact of development and healing measures that can be adopted and put into place for the benefit of all its citizens;

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BE IT RESOLVED:

THAT a special general assembly be organized within the next nine (9) months in Chisasibi and funded by the Cree Nation.

Proposed by: Eddie Pachano

Seconded by: Chief Robert Kitchen

Action: CARRIED

**ANNUAL GENERAL ASSEMBLY**

Resolution No.: 2003-13

RE: Federal Relations

WHEREAS the Grand Chief acting on behalf of the Grand Council and Cree Nation has made a proposal to the Federal Government to have Federal Obligations implemented by transferring the necessary resources to Cree Government in order for the Cree Government to carry out these functions;

WHEREAS this proposal would be similar in nature to the Paix des Braves which defines a new relationship with Quebec;

WHEREAS the Federal Government continues to deny, minimize and adopting measures to cap and terminate its obligations contemplated in the JBNQA;

WHEREAS the Cree Nation cannot negotiate the termination of its Treaty, tax exemption or alter the trilateral fiscal arrangements concerning education, police, health or community operation and maintenance;

RESOLVED:

THAT the Cree Nation through this general assembly request the support and intervention of the Premier Ministre of Quebec and Quebec Government in the Crees' efforts to have Canada recognize and respect its rights contemplated in the JBNQA; THAT the GCCEI be mandated to make every effort to prevent the Federal Government Cabinet from making a unilateral interpretation of Cree rights and benefits as contemplated in the JBNQA.

Proposed by: Chief Edward Gilpin

Seconded by: Lance Cooper

Action: CARRIED

ANNUAL GENERAL ASSEMBLY

Resolution No.: 2003-14

RE: Support to the Whapmagoostui First Nation

WHEREAS the members of the Grand Council of the Crees (Eeyou Istche) and the Cree Regional Authority has presented three members resolutions of the Whapmagoostui First Nation for support on Whapmagoostui First Nation Traditional territory

North of the 55th Parallel, Northern Isolation and Cost-of-Living, and Application of Benefits from All Agreements;

BE IT RESOLVED:

THAT the members of the Grand Council of the Crees (Eeyou Istche) and the Cree Regional Authority hereby give support to the Whapmagoostui First Nation

THAT Grand Council of the Crees (Eeyou Istche) and the Cree Regional Authority be and are hereby mandated to do all things to give effect to the foregoing.

Proposed by: Chief Robert Kitchen

Seconded by: Chief Robert WEistche

Action: CARRIED

**ANNUAL GENERAL ASSEMBLY**

Resolution No.: 2003-15

RE: Site of next Annual General Assembly

BE IT RESOLVED:

THAT the Annual General Assembly 2004 of the Grand Council of the Crees (Eeyou Istchee) and the Cree Regional will be held in the Cree Nation of Wemindji.

THAT Grand Council of the Crees (Eeyou Istche) and the Cree Regional Authority be and are hereby mandated to do all things to give effect to the foregoing.

Proposed by: Daniel Mark-Stewart

Seconded by: Johnny T. Georgekish

Action: CARRIED



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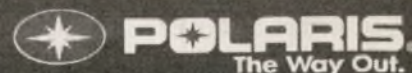
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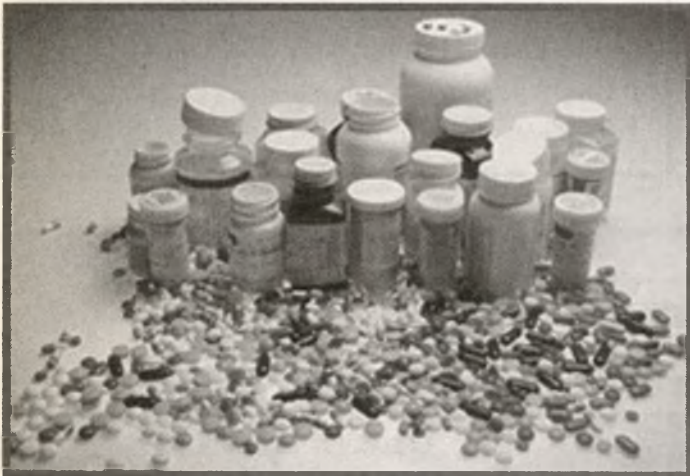
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Part 2 of 3

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If you are giving medicine to your baby, always strictly follow the directions given to you by your child's doctor. Never give more than the amount they prescribe. Remember, child-resistant safety caps are not completely child-proof. Keep these bottles out of reach and out of sight.

To prevent scalds: Scalds are burns that are caused by extremely hot liquids. Always be sure to keep hot drinks away from children, and always use a lid if you are going to drink something hot. Never hold your child in your lap if you are drinking a hot liquid or are eating hot soup. Never give hot drinks or soups to your child, always make sure it's only warm. Scalds can also be caused by steam, such as from a kettle, pot or iron. Always keep these things away from kids. Whenever you can, always use the backburners when cooking, and turn the handles sideways so that little hands cannot reach up for them. Keep your children out of the kitchen when you are busy in there.

Hot tap water is another cause. Always test the temperature of the hot water from your tap before letting

your child wash their hands or take a bath. Your child's skin is much thinner than yours, and because of this they are much more sensitive and will burn more quickly and at a lower temperature. More kids are burned by hot liquids and steam than by fire. It's never a good idea to use a microwave to heat up baby food or bottles, as the food and liquid may feel fine on the outside, they can actually be very hot on the inside. Always heat bottles in warm water and heat food on the stove. If you do choose to use a microwave, mix the food or gently shake the bottle as this will even out the temperature. Always check to make sure the temperature is at an acceptable level for your child.

Safety tips for the home: Always use caps on electrical outlets and plug covers to protect your kids from electrical shock. Teach your children to avoid wires and throw out any cords that have started to come apart. Never let your child put an electrical cord in his or her mouth. Make sure that heavy things like bookcases, lamps, televisions, and other such items are fastened securely to walls so that children cannot pull or push them over. Install smoke alarms on every floor of your home and test them once a month; also, get a fire extinguisher and learn how to use it properly. Always keep several flashlights with fresh batteries in safe places for times of emergency. If you use candles, keep children away from matches, lighters and hot dripping wax, which can seriously hurt anyone.

When playing outside, always have your children wear safety helmets, knee and elbow pads if they are riding bikes or are on roller skates or roller blades. Teach them how to stop properly when using these items.

If you have pets, or if there are pets in your neighbourhood, always keep an eye on your child near animals. Teach them how to behave properly around animals: never tease or pull on ears, tails or other body part; never approach an animal that is eating, drinking or chewing on a pet toy, avoid strange animals. Never leave a child alone with an animal, as serious injury could happen to one or both. Teach your child to stay away from and to never pick up any baby animal in the wild as one or both parents will be close by. Make sure your child never tries to break up an animal fight, teach them to find and tell an adult. Teach them how to recognize an angry animal, and how to stay away from it. Above all, teach your children to respect animals.

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Article series information compiled by Séri Jacobs

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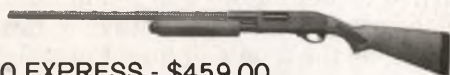


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UNDER THE NORTHERN SKY WHEN THE RAIN COMES

by Xavier Kataquapit



Rainy days always seem to bring about a down or depressed mood. In a small remote community in the north this kind of weather can have a less-than-desirable impact. The gray, sunless weather depresses many in the community and also creates a muddy, wet mess for the entire town. Most northern communities do not have the luxury of paved roads or concrete sidewalks. The roads are gravel and sand. When the rain comes, a walk through town becomes difficult.

In my home community of Attawapiskat, everyone has grown accustomed to trails and passages of packed dark earth and soil that snake in and out of backyards. When this earth gets wet, people have the option of wading through ankle deep mud or walking on sticky gravel and sand on the main roads. When severe weather comes, it turns the gravel roads into obstacle courses that are dotted with potholes. Some of these potholes turn into small ponds and it makes driving and walking in the community hazardous. I remember being soaked head to foot many times as I had the unhappy experience of meeting a vehicle while walking next to one of the monster potholes that was filled with water.

Before 1990, the roadways were built with a layer of 12 inches of gravel. This meant that after a deluge of heavy rain, large potholes turned into gaping holes that exposed the underlying dark soil. Sometimes, if this problem was left unattended, whole sections of gravel roadway washed away and in an instant our roads were gone.

In the early 1990s, it was with great joy and excitement that news of the construction of new water and sewer system for the entire town was announced. This was a huge undertaking that required a great deal of work and provided employment for many people. Supplies arrived over the winter road during the colder months of the year and in the early spring and throughout the summer, barges of material were brought in over the water. Equipment, heavy machinery and workers soon went to work digging up the entire

town. They did the construction in sections and worked from the east end to the west end excavating deep trenches along every street and installing new water mains and sewer pipes.

In the fall, work on the new water system continued even through rainy weather. At one point the mud and wet sand everyone dreaded covered the entire community. It looked like a war zone. When work started in the middle of town, it was difficult for people to move around freely as all the main roadways became blocked. Most of the hard packed gravel roads were dug up, along with the underlying dark layer of soil and this exposed the slimy wet grey clay that lay deep underneath our community. Wet clay was the worst kind of material to get stuck under a boot or shoe. Instead of caking muddy water, wet earth or damp sand on your foot wear, the clay stuck on in chunks and layers. After a short walk, a pair of boots weighed a few pounds more than usual as they were caked in clay.

When the work was finally completed, it seemed like a new community had sprouted up to replace the old one. The gravel roads were rebuilt with a layer of four feet of gravel which ensured that we would not have any problems with muddy potholes in the immediate future. The drainage ditches were updated and that did away with most of the wet muddy areas and swamps that once dotted the landscape in town. We were all thrilled to be able to freely move around town without having to deal with the daily workings of machinery amongst mounds of soil and clay. We had real streets, indoor bathrooms and drinking water.

Now when the rain comes to Attawapiskat things are not so bad. The community has a newly discovered pride and homes are being updated and new buildings are being developed. Still, it will be a while until Attawapiskat becomes the diamond of the north. Paved roads would be a step in the right direction.



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CLASSIFIEDS

100 – BIRTHS

Congratulations to Darrell & Jennifer on the birth of their twins, baby boy Ardurmus and baby girl Anthea on July 17th 2003. Take good care of them. We love you all. From Mom & Dad in Whapmagoostui.

Congratulations to Willie Ottereyes and Christina Gull on the birth of their baby boy Trent Peter Gull-Ottereyes born on July 20th 2003, weighing exactly 6 lbs. Your adventure's just begun, for you're the proud parents of a handsome little son. May your life be very good to you and bring you many joys, as you discover what goes on in the world of little boys. Once again congratulations Boodoo & Yan! Love in friendship, Renee, Terry & Elliot.

I would like to CONGRADULATE both of my SISTERS on doing a job well done. First to my oldest sister Jeanette Loon-Neeposh...I was so happy I made it in time for Trinity's birth, I'm glad that we were there when she was born.... Trinity Grace Orenda Neeposh, born on August 2 weighting at 8lbs 2 ozs at 8:11 p.m in Chibougamau, Qc, proudest parents are Jeanette & Allan Neeposh proud sister & bro, Jannah & Clifford. And to my baby sister Kyla Loon-Rabbitskin, what words can I say... the first time you called me when you told me that you're having TWINS...I couldn't believe it, what a DOUBLE blessing to receive. Keithen Randy Brian, born on July 22, at 12:44 a.m weighting at 6lbs 3 ozs & Kevin Andrew Connor, born at 12:45 a.m weighting at 6 lbs 6 ozs born in Montreal. Proud Parents, Kyla & Keith Rabbitskin, brothers...Kyle & Darren

101 – BIRTHDAYS

Birthday greetings going out to my niece Keisha Mathias on September 22nd, 2003 from Waswanipi. Hey gurl sorry we couldn't be there on your birthday, cause your uncle is taking a course in Eastmain, that's why we couldn't be there. We are so sorry Keisha...I'll try to make it next year aight gurl...Hope you have fun on your Birthday.....xoxox Fr: some-

one in Wemindji (ssms & eggs)

I want to wish my brother, Reuben Wapachee a Happy Birthday on September 16th in Nemaska. Also to my Dad, Peter Wapachee on September 21st. Sorry I cannot be with you guys when Mom and sister make supper. You guys are lucky to taste Mom & sister's cooking... I miss it. Anyways, I wish you both a great day and smiles. Take care, as I will do the same here in North Bay. With love,Charlotte.

I would like to say a Happy Birthday to my friend and cousin Cathy Hester in North Bay, who will celebrate her birthbay on September 28,2003.Have fun on your birthday. Keep up the good work for babysitting.lol.Once again Happy Birthday and God Bless you my friend. MJC in North Bay

Happy Birthday to someone in Ouje on October 10th. You know who you are, you have been a unique person to me and I want to say thank you for all your unconditional love and support. When I'm sad, you are there to lift my spirits high and you make me laugh. You have taught me to be strong in my inner-self and to believe in myself. From someone in Ouje. W.A.B.

Happy Birthday to my brother Willy Bosum on October 6th. I hope you have a terrific day on your special day and many more to come. You have grown to be a fine

young man. There are days that I think of you without you knowing it. I remember how you used to be, one of the things I remember the most is, you used to protect me from bees and those ugly bugs I used to hate. LOL. You always kept them in a see through bottle and you would be amazed how they interact with their other species. You were always bold and courageous. I am glad you are my brother, I wouldn't change you in any way. Always be yourself, don't let anyone change you, you are perfect the way you are. I love you Bro. From Weena and of course AndreeAnn too.

To my Mommy Erica Gilpin, Happy Birthday to you on September 25th 2003. I want to also thank you for taking me wherever you go, especially the trips to Wemindji where I get to see my cousins. Mommy enjoy your special day. Lots of love and kisses from your son Blake.

We would like to send a belated birthday to our baby boy Robin Christopher Jonovan Gull who is turning 6 on September 2nd. Hey Robin you're getting big, seems like you were born yesterday to us. Love, Mom & Dad and also your sisters and your bro. PS: We love you very much.

Someone special is celebrating her birthday on September 29th and her name is Hayley Gull. She will turn 12 on that day. We love

you very much. Love always, Mom & Dad. PS: God bless you, smile Jesus loves you.

We would like to wish a Happy Birthday and a Belated Birthday to: Kyle H/jack (cuz) Aug. 12, Ajoline Chiskamish (cuz) Aug. 13, Grandpa Abraham on Aug. 19, Nigel Chiskamish (cuz) & Cynthia Cooper (Aunty) Sept. 1, Sarah Iserhoff on Sept. 12, Calsey Matoush (cuz) Sept. 13. From Jayden & Keyon.

To our Daddy Patrick C. a Happy Birthday to you on Sept. 27, we love you very much. Have a wonderful day! With love from your sons Jayden & Keyon xoxoxoxo

We would like to wish our precious and beautiful daughter Serena Annabelle Daisy Gull a Happy 4th Birthday on October 16th 2003. Hope your day will be special as you are to us. You're like an angel that was sent down to us, from the heavens above. We thank God for such a beautiful angel he has given us. Always remember that we will always love you. I love you my daughter. Love always, Mommy (Melanie) and Daddy (Sinclair) xoxoxo

We would like to wish a Happy 4th Birthday to our sister Serena Annabelle Daisy Gull on October 16th 2003. We want you to know just how much we love you sis, even though you're the boss of all of us. We still love you. Hope your day will be special as you are to us.

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CLASSIFIEDS

I love you, sis! Love always, your big sis Selena Gull and your baby bro Starr Neeposh xoxox

I am sending special birthday greetings to my granddaughter Jaydene Labbe-Snowboy who'll be celebrating her 1st birthday on Sept. 25th. It seems like yesterday you came into our lives and wow you're already one year old. I am truly blessed to have such a sweet grandchild like you. I always enjoy spending quality time with you. Again, a very happy birthday and many, many more to come. Lots of love from Grandma Alice Labbé.

We want to wish our precious daughter Jaydene Jenny-lee Joy L. Snowboy a Happy 1st Birthday on September 25th 2003. Everyday we thank God for giving us such an

adorable and beautiful daughter like you. You're growing up so fast and learning a lot of things. We love you so much and know that we will always be there for you. With lots of hugs & kisses, Mommy & Daddy (Jennifer & Eric)

We would like to say Happy Birthday to our friends Cathy Hester on September 28 and to Anita Kitty on October 31st. There will be celebrating their birthdays in North-Bay. Once again Happy Birthday and Many More to come. From Martina, Maureen, Rachel Marie and Deborah

103 - ANNIVERSARIES

Happy 21st Anniversary to our grandparents George and Minnie

Gilpin on September 28th 2003. With love, Nikita and Nicole Mayappo xoxoxo

We would like to wish a Happy 4th Anniversary to Andrew and Ruby Neeposh from Nemaska on October 16th 2003. May the Good Lord be with you throughout your living years together. May He bring you so much more happiness and so much love into your lives. God Bless. Love & prayers, Melanie & Sinclair Neeposh (Starr, Serena & Selena) xoxoxo

105 - OBITUARY

My Deepest sympathy goes out to the Trapper Family in Mistissini that recently lost their loved one on September 12, 2003. His name was James Trapper, Parents of

Kathleen & John Trapper. I am so sorry to hear the bad news. I know he is in Heaven watching down on us. I know that his Siblings, Relatives & Friends miss him a lot but we have to accept that the Lord is calling his Children to be with him. God Bless to the Trapper Family. From: someone in Wemindji who knew your son alot!!! Sms & eggs (wemindji)

300 - PERSONALS

We would like to congratulate our niece Jessika Simard who became the Miss Waswanipi for the year 2003-04. You go girl, you did it! From all of us at 24 Pine Street. God bless you and smile Jesus loves you.



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SUMMARY OF THE PROJECT

For many fishers, the name Mistassini Lake conjures up visions of a vast unspoiled paradise that is rich in sport fish diversity. The major objective of the Mistassini Lake fish study is to better understand and preserve these fish populations for future generations.

Started in 2000, the first phase of the study involved a detailed study on the genetic diversity, population structure and spatial distributions of brook trout in the lake. A second phase of the study on walleye, with similar implications, was undertaken in 2002 and will be completed in 2005. Recently developed genetic tools are employed to provide critical scientific information for conservation and management plans and a favorable exploitation scheme for the two species. A third phase of the study, on Lake Trout, began in 2003. In general, this study will determine the diversity of Lake Trout and provide an update on the status of populations from the previous study done in the 1960s.

Through collaboration effort with the local community and provincial wildlife reserve, we hope to compliment our research results with existing traditional knowledge of the Cree. In doing so, the social and economic benefits of these natural resources will be improved for the people of the region. This collaboration represents a conservation model by which other northern communities can follow.



Dylan Fraser
M.Sc. Candidate
(Brook Trout)
(Supervisor : Dr. Louis Bernatchez)
Biologie Department
Université Laval, Sainte-Foy, Qc/G1K 7P4
Tel. : (418) 656-2131, Ext. 4523
Fax : (418) 656-2043 e-mail:
fraserdylan@hotmail.com

Phillip Dupont
M.Sc. Candidate
(Walleye)



Cree Nation of Mistissini
Tourism Director
Economic Development Department
187 Main St. / Mistissini,
QC/ G0W 1C0

Tel: (418) 923-3253
Fax: (418) 923-3115

e-mail: tourism@nation.mistissini.qc.ca
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Great Lake Fishery Commission
2100, Commonwealth Blvd., Suite 100
Ann Arbor, MI 48105
Tel: (734) 662-3209 ext 15
Fax (734) 741-2010
e-mail: randy@glfc.org
webpage: http://www.GLFC.org



Cree Regional Authority
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René Dion Biologist
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2000-2001 & 2001-2002

Population structure and genetics of the speckled trout

2002-2003

Objectives (i) Evolution and morphology of speckled trout (ii) Population structure and genetics of walleye

2003-2004

Population structure and genetics of the gray trout